

November 6
1930

1830

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1810

"One of the grand fundamental principles of 'Mormonism' is to receive truth, let it come from whence it may."—JOSEPH SMITH.

No. 45, Vol. 92

Thursday, November 6, 1930

Price One Penny

THE NETHERLANDS MISSION

ELDER FRANK I. KOOYMAN

PRESIDENT OF THE NETHERLANDS MISSION

DURING the year 1841, Elder Orson Hyde, of the Quorum of the Twelve Apostles, was sent by the First Presidency to Palestine to fulfil a special mission. While on his way there, he passed through the Netherlands, visiting Amsterdam and Rotterdam. His enthusiasm in the work of the Lord caused him to preach the Gospel at every opportunity, and his brief stay in Holland was characterized with this ever-present zeal. He distributed some literature and had a number of Gospel conversations. This is the first trace of "Mormon" missionary work in this country.

It was not until twenty years later that regular, organized missionary work was commenced. On August 5th, 1861, Elders A. W. van der Woude, a Hollander, and Paul A. Schettler, a German, landed in Rotterdam as the first Latter-day Saint missionaries called and set apart as witness-bearers to Holland.

Two months after their arrival, while at the village of Broek, three persons were baptized, and two and one-half months later, three more were baptized in Amsterdam. From this small beginning, the work gradually grew, and in May of the following year, a branch of the Church was organized in Amsterdam.

In the fall of the year (1862), President George Q. Cannon, of the European Mission, visited Amsterdam while making a Continental tour, and took Elder Schettler with him to Basel, Switzerland, where Elder Schettler, with his perfect knowledge of German, could greatly assist Elder John L. Smith, who then presided over the Swiss-German-Italian Mission, which then included Holland.

On June 1st, 1863, Elder van der Woude was released and returned to America. Seventeen months elapsed before another missionary was sent to Holland by the First Presidency, and during this time the local Elders succeeded in interesting a small religious sect called "Nieuwlichters" (New Lighters) in the message of "Mormonism." About fifty "New Lighters"—practically all that were left in the neighbourhood of this dwindling little body of worshippers—joined the Church, and shortly after emigrated to America. President John L. Smith visited Rotterdam and vicinity, and when he returned to Basel, his headquarters, he left Elder Samuel Mets, a local man, in charge.

HOLLAND AS A SEPARATE MISSION

In November, 1864, Holland was made a separate mission. At this time, Elder Joseph Weiler was sent out by the First Presidency to preside over that small Mission. On arrival, he found twenty-five souls, with three local Elders and one ordained Teacher. The work was still in charge of Elder Mets. Another missionary, Elder Francis A. Brown, joined President Weiler in August, 1865, and in October of that year, the first conference of the Mission was held in a school building at Gorichem.

From that time forth, almost uninterruptedly, missionaries were sent from Utah to the Netherlands. Gradually the number of converts increased, but the heavy emigration to America kept the local membership down. It was not until 1896 that the membership figure reached the thousand mark. But in the following eight years, when the missionary corps had grown to thirty in number, the membership doubled, with emigration continuing unabated.

Several native Hollanders presided over the Mission during the first thirty years of its existence. Mention might be made of Peter J. Lammers, S. van Dijk, Derk Bockholt, J. W. F. Volkers and Timothy Mets. Elders van Dijk and Lammers each filled two terms.

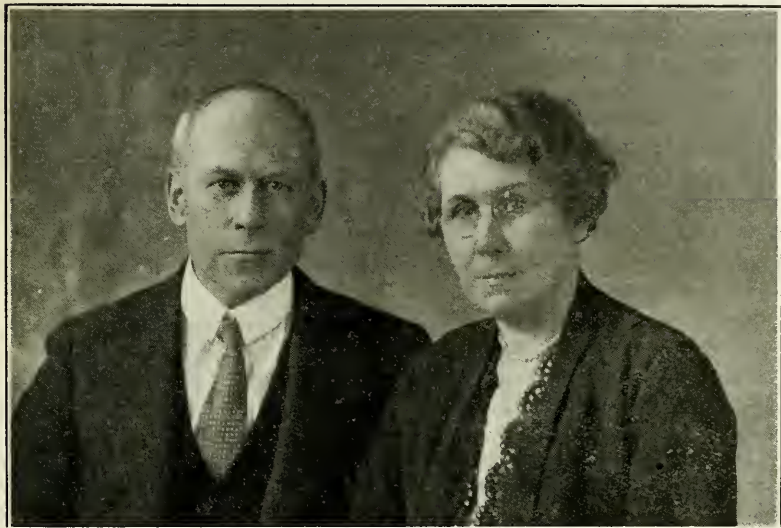
A number of small tracts, mostly translations, were used in spreading the glad tidings of the restored Gospel. Among the small books that gradually found their way into the Dutch language, the *Voice of Warning* took a prominent place, the first edition appearing in 1866. It was not until January, 1890, however, that the Book of Mormon was published in Dutch, having been translated by Elder J. W. F. Volker.

Elder Volker also organized an emigration fund in November, 1885, which worked successfully for several years.

The first number of "De Ster," the Mission publication, was issued on June 1st, 1896, under the direction of President George S. Spencer. For one-half year, it was issued monthly, but after that it appeared twice every month. Its bright pages of original

and translated matter has helped much in establishing the Saints in the newly revealed truths, and in attracting the stranger.

The Doctrine and Covenants in Dutch, translated by Hendrik de Bry and Sylvester Q. Cannon, was published in 1908, followed by an edition of the Pearl of Great Price in 1911, which was translated by William J. de Bry. A new two-column edition of



PRESIDENT AND SISTER FRANK I. KOOYMAN
OF THE NETHERLANDS MISSION.

the Book of Mormon made its appearance in 1924. Other books published in the Dutch language included Parley P. Pratt's *Key to Theology*—translated by William J. de Bry, Edward H. Anderson's *Brief History of the Church*—translated by Frank I. Kooyman, James E. Talmage's *Articles of Faith*—translated by B. Tiermersma, and Osborne J. P. Widtsoe's *Restoration of the Gospel*—translated by Cornelius Zappey. Several tracts, including President Charles W. Penrose's "Rays of Living Light," as well as many pamphlets and booklets, have been translated and published in Holland for the use of the missionary system in spreading the Gospel.

At least two small song books made their appearance during the early years of the Mission. Later, in November, 1899, a fine collection of songs of Zion, for four voices, was enthusiastically received by the Dutch Saints, and two improved editions have since been found necessary. With a few exceptions, the songs have been translations—more or less meritorious—of our hymns in the English language. They breathe the Gospel spirit, and the Dutch love to sing them, both in their meetings and at home.

As in other countries, the experience in Holland has been that many souls have been drawn by the Gospel message and the soul-appelling music of the songs of Zion. Several of the branches have good choirs. For years, those of Rotterdam, The Hague and Amsterdam have been known for their excellent singing.

Belgium formed a part of the Netherlands Mission from January 1st, 1891, until February 24th, 1924; in fact, until the spring of 1914, it was called the Netherlands-Belgium Mission. The Belgian branches of the Church had thirty-four souls when added to the Mission in 1891. A year later, President Timothy Mets organized three branches, one each in the cities of Antwerp, Brussels and Liege. Two languages are spoken in Belgium, the French and the Flemish, the latter being similar to the Dutch. As very few Flemish-speaking people joined the Church, the two countries, although under one mission head, never grew together like one mission. The branches in Antwerp and Brussels—closest to the Holland border—dwindled through emigration and other causes.

The issue of *De Ster* for May 15th, 1914, announced the annexation of the Flemish-speaking part of the Belgian branches to the Rotterdam District, the French-speaking branches having formed part of the French Mission for some time. At the time of this change, with the approval of the First Presidency, the name "Netherlands-Belgium Mission" was changed to the "Netherlands Mission."

PRESENT STATUS OF MISSIONARY WORK

The Netherlands Mission now consists of four districts: Amsterdam, Groningen, Rotterdam and Utrecht Districts, composed of eighteen branches, while missionaries are labouring in three cities wherein there are no branches. At times, there have been as many as eighty or ninety missionaries in the Mission, but the number is now about fifty. There are over three thousand five hundred members of the Church in Holland, twenty-five per cent. being enrolled in the Sunday Schools, and about fifteen per cent. being enrolled in the M. I. A. Nineteen per cent. of the male members hold the Priesthood, and twelve per cent. of the female membership is enrolled in the Relief Society. All of these organizations are very active, and gradually the branches are being given into the charge of local officers—just as fast as conditions will permit.

As a rule, perfect liberty to preach the Gospel is enjoyed by the Elders. In the larger cities, lately, permission has been given by the local authorities to hold street meetings, but some of the burgomasters in the smaller places are not so liberal. There are a few people who seem to take delight in digging up old slanders hurled at the Church, and use them anew in papers, books an

pamphlets; but on the other hand, there have been many friends of our good cause who have opened magazine and newspaper columns to us. Some years ago, a religious weekly printed a brief history of our Church, with an explanation of our doctrines written by this writer, running through two years of the publication.

Great changes have taken place in the land of dikes in the last two decades, especially in the years since the World War. Holland managed to keep out of the terrible conflagration, though many of her gallant sailors went down with their neutral ships. Large numbers of soldiers were kept under arms in those years to protect the borders. Hundreds of refugees were cared for, and large numbers of German and Belgian soldiers taken into custody when they ventured or fled across the neutral line. The food and housing problem became almost as acute as in the warring countries; but the most serious effects were the moral and spiritual losses sustained.

EFFECTS OF THE WORLD WAR

After the War, new city quarters sprang up like mushrooms, and the churches, usually, were unable to keep pace with this phenomenal growth. Rotterdam and Amsterdam, for instance, have several new quarters, some with a population of forty or fifty thousand souls, in which the tenants keep changing constantly like drifting sandhills. It has been impossible for the Christian churches to keep a permanent hold on the growing and ever-changing city population by giving them regular spiritual care. Besides, there have been a dreadful shortage of spiritual workers and suitable buildings for the new districts. To this should be added that the cheerlessness of modern industrial labour and the deplorable housing situation have fostered drinking and other social evils.

Holland, in its very nature, is protestant. Indeed, the principle of protesting has been carried through so much that one gets lost in the multiplicity of sects with their almost endless diversity and contrariety of doctrines. Our missionary, therefore, has to be prepared to meet not only the multifarious and discordant opinions of those who claim to be church-going or religious people, but also the indifferent who do not care for religion and care less what the Bible teaches. How different this is from the conditions that existed only twenty-five years ago, when the Bible occupied the place of honour in nearly every home, and one had to be a thorough student of the Scriptures in order to carry on an intelligent Gospel conversation.

On its 12,630 square miles—about one-tenth of the size of the British Isles—Holland maintains a population of seven and one-half millions, an increase of three millions in the last forty years.

One can readily see that there is plenty of work for our fifty missionaries who are trying to reach all of these souls—150,000 per Elder! And one's thoughts might also go out to Holland's large possessions, the Dutch East Indies, enormous islands like Java and Sumatra, where hundreds and thousands of Hollanders have gone, and where the restored Gospel has not yet been preached.

"Behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word." To the Dutch members of the Church, especially those who have emigrated to the "tops of the mountains," it is a matter of great satisfaction and justifiable pride that many of their own number have taken active part and are still taking part in the preaching of the Gospel in their Fatherland. Several of our present missionaries are native-born, and a larger number, though American-born, are sons of native Hollanders.

MISSION PRESIDENTS

Following is a list of those who have presided over the Mission since its organization: August 5, 1861, to September, 1862, Paul A. Schettler; September, 1862, to June 1, 1863, A. W. van der Woude; June 1, 1863, to November 1, 1864, Samuel Mets (temporary); November 1, 1864, to March 28, 1867, Joseph Weiler; March 28, 1867, to October 29, 1867, Francis A. Brown; October 29, 1867, to September 25, 1869, Marcus Holling; September 25, 1869, to December 16, 1871, Jan F. Krumperman (temporary); December 16, 1871, to August 28, 1874, Sybren van Dyk; August 28, 1874, to October 9, 1875, Derk Bockholt; October 9, 1875, to June 23, 1877, Peter J. Lammers; June 23, 1877, to September 20, 1877, Johannes Hansink (temporary); September 20, 1877, to June 1, 1878, Bernhard H. Schettler; June 1, 1878, to May 19, 1880, F. Peters (temporary); May 19, 1880, to June 17, 1882, Sybren van Dyk (second term); June 17, 1882, to November 7, 1882, Swier W. Koldewijn (temporary); November 7, 1882, to November 25, 1884, Peter J. Lammers (second term); November 25, 1884, to October 30, 1885, Swier W. Koldewijn (temporary, second term); October 30, 1885, to June 18, 1889, J. W. F. Volkers; June 18, 1889, to January 3, 1891, Francis A. Brown; January 3, 1891, to October 12, 1892, Timothy Mets; October 12, 1892, to May 21, 1893, Alfred L. Farrell; May 21, 1893, to February 28, 1895, Edwin Bennion; February 28, 1895, to March 18, 1896, Asa W. Judd; March 18, 1896, to December 1, 1896, George S. Spencer; December 1, 1896, to November 1, 1897, Fred Pieper; November 1, 1897, to August 28, 1900, Alfred L. Farrell (second term); August 28, 1900, to October 8, 1902, Sylvester Q. Cannon; October 8, 1902, to April 14, 1905, Willard T. Cannon; April 14, 1905, to April 21, 1906, Jacob H. Trayner; April 21, 1906, to June 1, 1907, Alex Nibley; June 1, 1907, to June 15, 1909, Sylvester Q. Cannon (second term); June 15, 1909, to October 1, 1909, James H. Walker (temporary); October 1, 1909, to December 15, 1911, Brig-

ham G. Thatcher; December 15, 1911, to July 26, 1913, Roscoe W. Eardley; July 26, 1913, to January 1, 1914, Thomas C. Hair (temporary); January 1, 1914, to July 1, 1916, Le Grand Richards; July 1, 1916, to October 1, 1920, John A. Butterworth; October 1, 1920, to April 1, 1923, John P. Lillywhite; April 1, 1923, to February 2, 1926, Charles S. Hyde; February 2, 1926, to September 15, 1929, John P. Lillywhite (second term); and Frank I. Kooyman, who arrived on September 15, 1929, is still presiding.

The following Elders have been translators and writers for *De Ster*: William J. de Bry, Paul Roelofs, Hendrik de Bry, Leonard van de Akker, Gerard J. S. Abels, Frank I. Kooyman, B. Tiemersma, J. J. van Langeveld, Willem Woltjer, Oswald Branich, Cornelius Zappey, Abraham Sieverts, Gerard Doezie, Thys Sipkema, Hans Schotel and Warren H. Perry. Brothers William J. de Bry and Paul Roelofs each served two terms.

The Dutch love the English-speaking Elder, who as a rule, learns to love the Dutch people in return. He has no difficulty with the language. It has been said that old English is Dutch. The study of the Netherlandish is very interesting. Many have supposed it to be merely a German dialect—a common mistake. As a language, it has existed as long as German, and has gone through the same series of evolutions as its neighbour.

The Hollanders have a very fine sense of independence. They cling to their individual opinions and notions. They cannot be pushed; he who wants to lead them must win their hearts.

Our work has made steady progress, but no large numbers have as yet joined the Church at any time. One cannot help but feel, however, that the Dutch, with their love of industry, art, freedom, science, literature and religion, will in time accept the restored Gospel in greater numbers. The real harvest is yet to come.

MIRACLES

F. W. SMITH, M.A.

THE medieval Church found no controversy over miracles or other signs. It was the universal belief that Nature could be coerced or diverted by the Saints, or holy men, or even by magicians. In the eighteenth and nineteenth centuries, the study of Nature and the formulation of its so-called laws, led many scientific men, as well as the growing number of skeptics, to deny in toto the possibility of miracles. They claimed that all Nature is absolutely bounded by natural law, and may not be diverted or constrained in the slightest degree. Within the past twenty years, atheism has declined among scientists, and there are few who do not admit the existence of God in some way or other.

(Continued on page 777)

THURSDAY, NOVEMBER 6, 1930

EDITORIAL

THE GENERAL CONFERENCE

TEN THOUSAND persons may be crowded into the great Tabernacle in Salt Lake City, and twenty-five hundred into the adjoining Assembly Hall. Twice a year at the General Conferences of the Church of Jesus Christ of Latter-day Saints, these buildings are filled to capacity, and the human overflow, rising to thousands, gather in open-air meetings on the ten-acre temple block.

Drawn by the faith within them, professional men, tradesmen, farmers and labourers, the rich man and the needy, from far and near, from the United States and beyond the sea, jostle one another as they listen to the simple service of prayer, singing and extemporaneous speaking. Fully as many men as women attend the meetings; whether on Sunday or week days. The services are broadcasted, but the attendance has not diminished with the coming of radio; instead, as the churches and homes throughout "Mormondom" and beyond "listen in," a tremendous unseen audience has been added.

These unparalleled religious gatherings are a fair index to the vitality inherent in "Mormonism." After one hundred years, under ceaseless opposition and trying economic conditions, the Church is growing more rapidly than ever; and in our most enlightened age, it holds as never before the intelligent loyalty of its members.

The One Hundred and First Semi-annual General Conference of the Church, held from October 3rd to 5th, 1930, continued the noble traditions of the past. President Heber J. Grant, the living prophet, was in good health and presided over the Conference. His two counselors, men of intelligent power and loving kindness toward mankind, were also present, as were also all the other General Authorities of the Church, save two of the Twelve, one detained by illness, and another by service in a distant missionary field. These, with thousands of stake, mission, ward and branch authorities, officers and members formed a vast assemblage of faith-knowing men and women, that thrilled the soul of every onlooker, whatever his belief.

The Conference was preceded by meetings of the Relief Society sisters and Primary workers, at which their special problems were discussed. Between the regular Conference meetings, Mutual Improvement and other Church workers assembled to bear testimony and receive instruction. On Sunday evening, the 5th, the

Sunday Schools gave an inspiring program and a magnificent pageant, "The Youth of Zion," before a congregation that packed the capacity of the Tabernacle.

The leaders of the Church occupied the time during the regular sessions of the Conference and delivered messages of deepest importance to all the world. In prayer and song, in sermon and prophecy, the principles of the Gospel of Jesus Christ were expounded, and blessings invoked upon the earth and its inhabitants. It was a time of spiritual refreshing to all present, the effects of which are felt throughout the Church. This would be a happier and more prosperous world if the teachings of these Conferences were heeded by the peoples of the earth.—W.

CLOSE OF THE WORD OF WISDOM EXHIBITION

THE WORD OF WISDOM Exhibit at the International Hygiene Exposition at Dresden, Germany, closed for the year on October 12th, 1930, when the whole Exposition closed.

The story and description of this Exhibit have been given in previous articles; here are presented some of the statistical results.

The Exhibit opened on May 30th, and remained open every day, from 9 a.m. to 7 p.m. During this time there were

Visitors to the Exhibit	2,166,500
Tracts distributed	212,000
Names left for further information	4,524
Letters sent to countries beyond mission boundaries ...	186
Conversations (from July 19th)	1,461
Lectures held (from July 19th)	974

The good accomplished by the Exhibit is only faintly shown by these figures. The Exhibit was very popular. The interest displayed by the people who listened to the lectures was remarkable. Thousands of friends were won. People generally desire truth, and usually recognize it, if proper presentation can be made. The Exhibit demonstrated that the Word of Wisdom, treated from both positive and negative sides, and coupled with our astonishing vital statistics, is very effective in presenting the case for "Mormonism." Mankind needs the regenerating influence of the Word of Wisdom.—W.

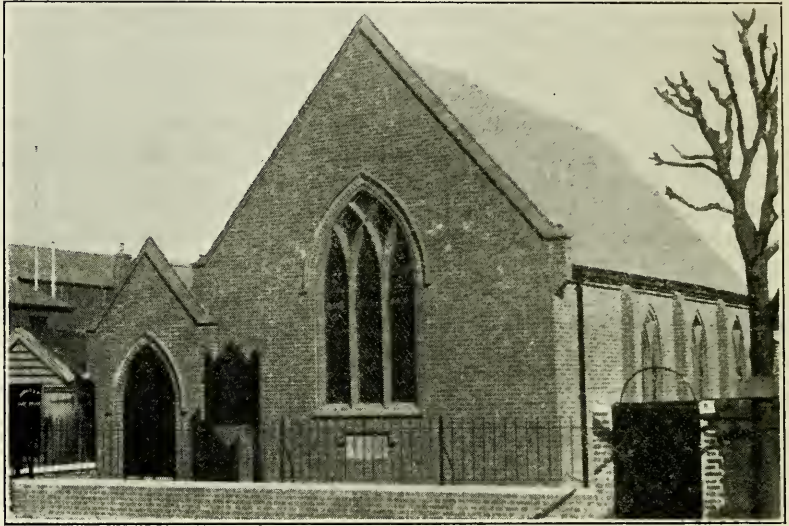
MIRACLES

(Concluded from page 775)

The so-called conflict between science and religion arose mainly over the subject of miracles, the pious and mystic claiming that God continuously manifests Himself, while their opponents claimed that God never interferes with the natural order. The latter said that God did not cast down fire on the altar,

nor maintain Jonah for three days in the belly of a great fish, nor cause the Red Sea to stand back so that the children of Israel could pass through. And this conflict can never be completely resolved in favour of either side because of differences of opinion in regard to fundamental concepts.

The "Mormon" idea of this subject may be stated as follows: If by miracles is meant a change from the established order of processes, the loss or gain of mass or energy, or the direct abrogation of the natural order, then we may say that no miracle ever has or ever can take place.



THE RECENTLY COMPLETED LOWESTOFT CHAPEL.

Dedicated by President A. William Lund on March 16th. 1930.

If on the other hand we mean that God, in His great power and wisdom, or His servants acting on His authority, can produce effects that seem to be above or beyond our conception of natural law, then we claim that miracles have accompanied God's servants from the beginning, and that all good men may acquire wisdom to perform the same miracles, or even greater ones.

If we take into account the modern discoveries about radio-activity, it is easy to interpret some of the early miracles—the burning bush, or the fact that Moses' face glowed when he came down from the mountains after receiving the tablets of the law. If we consider the properties of the fourth dimension of space, we find easy explanations of the three Israelites in the fiery furnace, Jesus walking on the waters, etc. Of course, we must admit a residue of miracles beyond our present power of analysis, and we must wait patiently until more light has been accorded us.

Nor are miracles confined to the Bible nor to ancient times. The work of Brigham Young in holding together the Saints after the tragedy of Nauvoo and guiding them over fifteen hundred miles of hostile lands to Utah is in itself a miracle. God sends these signs and wonders to encourage His people and renew their faith, to sustain them in time of trouble; and these signs and wonders may come to any humble, faithful person as well as to those who hold the Priesthood.

In conclusion, a modern instance may be cited. Two Elders were traveling in the state of Alabama and were near to death from starvation. As they walked along the road, they found two loaves of hot bread lying on a stone. One of the Elders examined the bread, and said: "My wife baked that bread." When he returned home from his mission, he told her of the incident. She asked the date, and then informed him that on that same day, she baked some loaves of bread and laid them outside the window to cool. Two strange men came to the door, and one said, "I want that bread." And without words, she motioned him to take it. This story is modern and well authenticated.

God, who made this universe and set it on its path, can surely do anything that He desires to do without interfering with the formulas which He Himself established.

OBEDIENCE

ARTHUR FITTON, MANCHESTER DISTRICT

God has appointed a prophet, seer and revelator at the head of His Church on this earth, to enable His children to have instruction, advice and commandments given them, that He may guide and help them to become healthier in body, mind and spirit; that eventually He may have a people on earth fit for Him to come down and live amongst. He knows, because He has already traveled the same way, the line we must follow to attain this end. We do not fully know just how it will be attained, because we have not yet reached that end. Consequently, obedience or submission to His supreme wisdom, as interpreted by the Church authorities, is a fundamental factor for progression.

If such obedience should feel contrary to our ideas of man's free agency, we have the privilege given to us, if we seek it by faith and prayer, to know such law is true and for our own ultimate good, by the power of the Holy Ghost. Perhaps some instructions from President Grant, or from President Widtsoe as far as the European Mission is concerned, are apparently not fully applicable to a particular organization. Immediately there rests upon the presiding officer a great responsibility, because the nearer that officer adheres to the letter and spirit of any

instruction from headquarters, the closer is the law of obedience being fulfilled. The further away from such direction an officer gets, whatever good reason he may have for so doing, just so far the privilege of having a prophet, seer and revelator to guide him loses its efficacy, as far as that auxiliary organization is concerned.

Youth is naturally inclined to throw off authority. The first vision of the joys of maturity tends to create over-confidence in oneself to the exclusion of reasonable direction. Youth in office must doubly watch itself against the error of replacing divine direction by immature ideas, beloved because self-created.

All possible scope for originality, etc., is available in persuading, cajoling and leading members to a better knowledge of truth, something which we all need, without wasting valuable time in devising methods of instruction in preference to divine direction just to please some of the members.

Broadly speaking then, obedience is the willing acceptance of instruction through Church authorities, who know what we need by the power of revelation, in preference to the faulty direction of our own intellect which tells what we want and generally do not need.

A PARALLEL OF ENDURANCE

WILLIAM J. JOLLIFFE, JR., LONDON DISTRICT

IN THE city of Stamboul, or Constantinople, there stands on a lofty eminence a Mohammedan Mosque, called by the Turks "Ayah Sofia." This ancient building was founded by the Emperor Justinian, and served as a Christian church until the conquest of Constantinople by the Turks. In June, 1453, the conqueror, Mohammed II, converted St. Sofia into a Mohammedan Mosque, in which capacity it has since served.

During its service as a Christian church, many heavily inlaid gold crosses graced the walls and various parts of the roof of this wonderful structure. The Turks, when converting St. Sofia into a Mosque, naturally took exception to these symbols of Christianity, and painted over them with beautiful and intricate geometrical designs, thinking to blot them out forever.

It is a significant fact that these crosses could not be entirely obliterated. They have been painted over periodically, but without avail; for the paint wears off very rapidly, revealing again the Christian symbols.

The Church of Jesus Christ furnishes a striking parallel instance to the story of the crosses in the Mosque of St. Sofia. Many times in ages past its simple, yet beautiful truths have been almost blotted out and overshadowed by the deliberate misrepresentations and gross libels of the wicked. But only for

a time, for always the rays of living light emerge triumphant and unsullied from the stigma placed over them.

The Lord has restored to earth again the Gospel in all its fulness, and He has promised that it shall never be taken away nor given to another people.

As the crosses in the Mosque in old Byzantium are of pure gold on a solid foundation, so likewise, the restored Gospel of Christ is pure and genuine, and the principles upon which it rests are as firm and enduring as the virgin rock. The Gospel is true; it cannot be eradicated; it will endure to the end!

THE MISSIONARY SPEAKS

WHAT IT MEANS TO BE A MISSIONARY

ONE of the greatest things that can come to a person, is to be an ambassador for Jesus Christ, to have the opportunity to go and preach the everlasting Gospel to the people of the earth, whereby they may be saved.

There is only one way by which mankind can enter the highest degree of the kingdom of God, and that is by obedience to the principles and ordinances of the Gospel of Jesus Christ, which has been restored to the earth in this, the last dispensation of the fulness of times, through the Prophet Joseph Smith. And by the laying on of hands of those who were given authority by the Apostles of Jesus Christ, the power to preach this Gospel has come down to us.

When we are called and set apart to be missionaries of Jesus Christ, we are expected to devote all our time working to the best of our ability for the upbuilding of His kingdom, in presenting this plan of salvation to the inhabitants of the earth.

It is an obligation and a responsibility to every "Mormon" missionary to proclaim this message. But, at the same time, it is a great privilege as well as an opportunity for him, because it strengthens his faith in God; and the true principles of the Gospel of Jesus Christ, which his parents have taught him from his childhood, will be further instilled in his heart, so that he will have a burning testimony of their divinity.

We are trusted to maintain the honour of our family, the people of the Church, and the Saviour and Redeemer of all mankind. And it means a great deal to us, that we keep in tune with the Spirit of God, by living up to the instructions which are given to us by the authorities of the Church.

Our forefathers have given all they had for the advancement of the Church. We want to honour them, as well as serve our Lord, by filling honourable missions.

ELDER HOWARD L. ARMSTRONG, Manchester District.

A DAY OF MIRACLES

ON last July 4th, the Elders of the Leeds, Hull and Nottingham Districts met with the Elders of the Sheffield District at Graves Park, Sheffield, to commemorate the American holiday by playing baseball. At the outset of the second game, Elder James C. Rawlinson was struck in the mouth by a bat which slipped with terrific speed from the grasp of his team mate.

Elder Rawlinson was rushed to the Royal Hospital by ambulance, where it was discovered that two teeth were knocked out, two more cracked, and three dangerously dislodged. The Supervisor of the Hospital Dental Department stated that the dislodged teeth would die—that there was not one chance in a thousand of their living, since the X-ray revealed that they had been knocked up and back from one-sixteenth to one-eighth of an inch.

Elder Rawlinson was administered to by his brethren, the Elders. One week later, a cast was put over his lower teeth to force them back into proper position. On September 25th, this cast was removed. His teeth were tested, and, to the amazement of the doctors, were pronounced alive! Another evidence of the power of the Priesthood and proof that God is alive and active to them that believe!

PRESIDENT THERALD N. JENSEN, Sheffield District.

SUNDAY SCHOOL

(NOTE: The following November auxiliary guide material reached the *Millennial Star* office too late for publication in the October 23rd issue.—EDITORS.)

BOOK OF MORMON DEPARTMENT.

November 2. This Sunday left open to permit class to catch up with lessons delayed on account of conferences, etc.

November 9. Lesson 39. Divinity of the Book of Mormon—Pre-Existence. Text: Book of Mormon; Sunday School Lesson No. 39. Objective: To teach that the Saviour as well as all mankind had a pre-existent state.

November 16. Lesson 40. The Fall of Man. Text: Book of Mormon; Sunday School Lesson No. 40. Objective: To teach that Adam's experience was a necessary constructive part of the plan of salvation.

November 23. Lesson 41. Immersion. Text: Book of Mormon; Sunday School Lesson No. 41. Objective: To teach that the Book of Mormon clarifies the question of mode of baptism.

November 30. Lesson 42. Divinity of the Book of Mormon. Text: Book of Mormon; Sunday School Lesson No. 42. Objective: To teach that the Book of Mormon gives, as does no other sacred book, a clear, definite meaning of repentance.

—From *The Instructor*, October, 1930.

FROM THE MISSION FIELD

Appointment and Release: On October 12th, Elder Earl B. Cragun, of the Liverpool District, was appointed President of the Newcastle District, succeeding President Lowell R. Rich.

Arrivals and Assignments: The following missionaries for the British Mission arrived at Plymouth on October 22nd, aboard the *George Washington*: they have been thus assigned: Abner W. Snarr, Idaho Falls, Idaho, to the Bristol District; Elmo Hall Lund, Salt Lake City, Utah, to the Leeds District; James Edward Ball, St. Anthony, Idaho, to the Liverpool District; Arnold Dee White, Salt Lake City, Utah, to the Liverpool District; John Schofield Russell, Salt Lake City, Utah, to the London District; William Kenneth Whatcott, Mesa, Arizona, to the Manchester District; Howard Franklin Wood, Cedar City, Utah, to the Norwich District; Leonard N. Giles, Provo, Utah, to the Welsh District.

On October 7th, the following missionaries arrived on board the *United States* for the Danish Mission: Francis Reed Christiansen, Tooele, Utah; and Eugene C. Neilsen, Long Beach, California.

Releases and Departures: The following missionaries have been honourably released from their labours in the British Mission, and have departed for their homes in America: R. Eldon Crowther—Hull and Bristol Districts, Ernest P. Leishman—Hull and Norwich Districts, and H. Wendell Jacob—Nottingham and Liverpool Districts, released on September 21st, sailed from Cherbourg on October 30th, aboard the *George Washington*; J. Alvin Ritchie—Scottish and Liverpool Districts, released on October 12th, sailed from Southampton on October 30th, aboard the *George Washington*; Paul A. Peterson—Welsh and Manchester Districts, released on September 21st, sailed from Cherbourg on October 7th aboard the *Leviathan*.

Transfers: The following missionaries were transferred from and to the districts specified on October 21st: Elder Russell E. Peterson, Bristol to London; Elder Glenn N. Hart, Leeds to Bristol; Elder Charles E. Shirley, Leeds to Liverpool; Elder Horace C. Cherrington, Liverpool to Sheffield; Elder L. Burdette Pngmire, Liverpool to Manchester; Elder Ralph W. Oborn, Liverpool to Welsh; Elder Andrew R. Cluff, Manchester to Portsmouth; Elder Henry B. Squires, Manchester to Welsh; Elder Ural Sheppick, Newcastle to Sheffield; Elder Myrthus W. Evans, Norwich to London; Elder William T. Mathie, Portsmouth to Scottish; Elder Lewis A. Phelps, Scottish to Liverpool; Elder Allan M. Acomb, Sheffield to London; Elder E. Ronald Jones, Sheffield to Newcastle; Elder William Bailey, Welsh to Leeds; Elder Lester H. Jones, Welsh to Liverpool.

Doings in the Districts: *Birmingham*—Three persons were baptized by Elder C. Lewis Kiusey at a baptismal service held in the Latter-day Saint Chapel, Kiddeminster, on Sunday, October 19th. They were confirmed members of the Church by Elders Ivan E. Lauper, Gordon B. Taylor and Cyrns W. Greaves.

At a baptismal service held on October 22nd, in the Handsworth Chapel, one person was baptized by Elder Joseph A. Checketts, and was confirmed by Elder Wesley D. Amott.

Liverpool—Sections One and Two, of the Liverpool District, celebrated the opening of the winter work in the M. I. A. with a concert and a dance held in Blackburn and Liverpool on October 4th and 11th, respectively. Large attendances were noted at each affair.

Manchester—A delightful concert was given at the Rochdale Hall on Saturday, October 18th, by the members of the local Primary Association. The main event, a playlet called "The Sleeping Beauty," was presented with unusually good talent. The entire evening's entertainment evidenced hard work and thorough preparation.

Newcastle—A very successful District bazaar was held on Saturday evening, October 11th, the day before the District Conference.

On Sunday, October 19th, President Lowell R. Rich had the opportunity of addressing the Kayle Road Adult School on "Thomas Jefferson and The Declaration of Independence." After a thirty-minute address, nearly an hour was devoted to questions. The theme of the talk was how the Lord shaped the American nation for the restoration of the Gospel. Through it many friends were made, and other invitations promised for the future.

Branch Conferences: Of the Manchester Branch, Manchester District, held on October 12th. The evening session was devoted to brief talks on the Articles of Faith. An exceptional attendance was noted at both meetings. Attending were President and Sister John Cummar, Jr., and Elder R. C. Fletcher.

Of the Rochdale Branch, Manchester District, held on October 19th. A report showed that activity had greatly increased in the branch during the past six months, especially in Primary and Sunday School work. President John Cummar, Jr., Sister Maude E. Cummar, and Elder Alma C. Palmer attended.

Of the Doncaster Branch, Sheffield District, held on October 19th. "Looking Ahead," the theme, was ably developed in both sessions. President Therald N. Jensen, and Elders Welden C. Roberts, James C. Rawlinson and W. Cleon Skousen were present.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL